

The Bombay Guardian.

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WEEKLY REVIEW.

—THE announcement made in the House of Commons on the evening of the 26th ult., relative to the proposed acceleration of the Mail service with the East, cannot be hailed with satisfaction by Christians in India; as, along with the reduction of rates charged for the transit of mails through the Continent, and the greater rapidity of trains between Modane and Brindisi, the suggestion is brought forward that the mail steamers from India should be altered so as to leave Bombay on the Sabbath! This alteration is proposed in order that the mail service from Bombay should fit in with the Australian steamers which, it is proposed, should in future leave Adelaide on Wednesday. If this change is effected missionaries and others in India who "remember the Sabbath day to keep it holy" will seek some means of transference to and from their native lands other than by the P. and O. Company's ships. But we do not believe that the change will be made. Surely Christian public opinion is too strong, both here and in England, to allow such an open breach of the fourth Commandment. If the question continues to be seriously entertained, the Christians of this country should join with one voice in loud and earnest protest which should reach the English Government before this unholy arrangement is put into execution. It is said that Government is consulting the India Office and the principal merchants connected with the Eastern trade as to their opinion on the subject. We hope that the Christians of India will also give their opinion with no uncertain sound.

—THE Rev. Isaac F. Row is making an evangelistic tour over the Southern Mahratta Railway. There seems to be a great dearth of spiritual teaching among the railway men both on the Southern Mahratta line and the G. I. P. Railway. Mr. Row is the only evangelist for the two railways, while at least half a dozen strong earnest men are needed for the work. Mr. Row says in a recent letter:—"I spent last Sunday at a station on the G. I. P. Railway where they have had only *two religious services in three months!*" These were on occasions when Mr. Row himself visited the place. He says further: "There are many stations on my district as badly if not worse off. Surely there is a great need of more labourers for this harvest field."

—WHERE is there a heart that has not some soft spot in it, if it can only be reached in the right way? The following touching story comes from America in connection with the recent terrible flood. The convicts in the Eastern Penitentiary of Pennsylvania are only allowed weekly papers, and so did not know of the Johnstown disaster until the following Wednesday. As soon as they read the story, numbers of them

were heard knocking on their wickets to tell the keepers they wanted to give some of their earnings. These they make by working extra time, half going to the country from which the convict comes, and half to the man himself. The maximum that can be made in a week is one dollar. Out of the 1,110 prisoners, 546 gave dollars 542.96 or an average of almost a dollar per man. One old man had 15 dollars to his credit and wanted to give the whole of it. He said: "I have been doing crooked work nearly all my life and I want to do something square this time." The warden's rule that no one should give more than five dollars stood in his way, but he solved the difficulty by saying, "I will send the rest of my money out to my folks and tell them to send it."

—A missionary walking in the street and meeting a man of his acquaintance, in whom there was apparently very little to love or respect, touched his hat to him. Then turning half apologetically said to his companion, "I *salâm* to the good that there is in the man." "Or to the possibilities of good in him," suggested his friend. Let us believe in the possibilities of goodness and nobility in every human soul and always be mindful of the Grace of the Lord Jesus by which alone the good can be brought out and caused to triumph over the evil.

—A LEADING article in the *Baptist* of this week makes various startling suggestions with regard to the future of Baptist Missions in India. The writer of this article argues in favour of the amalgamation of the two English Baptist Societies now in the field, and suggests that their North West Missions should be left in charge of a single missionary at each station, to guide and help the existing Native churches, while all aggressive action should be transferred to Bengal. He asks, "Would it be too much to concentrate the entire efforts of the *eight* missionaries thus set free, upon Calcutta and Howrah? We think not. Concentrated energy means corresponding results, and we think these results more than justify our making the experiment of throwing the Native Christian Church of the North-west upon its own resources." How far the writer of these articles is conversant with the real condition of things in India, it is difficult to judge. But it does not appear to have occurred to him that the same vernacular is not spoken in Delhi and Bengal, and that the removal of missionaries in the direction suggested, means the re-acquirement of a language.

—A FEW weeks ago we recorded the fact that John Bunyan's wonderful book "The Pilgrim's Progress" had been translated into the Amoy colloquial, making the 83rd language in which it had been printed. Now we learn that the people of Abyssinia are also to have the privilege of reading the account of Christian's journey, as the Amharic language is added to the list, mak-

ing the 84th. The Religious Tract Society is bearing half the cost, and the work is expected to be ready in the autumn. A young Native of Abyssinia has made the translation and has thus been the means of giving a real treasure to his country.

—THE author of the well-known and much loved Sunday School hymn, "There is a Happy Land," Mr. Andrew Young, is still living. At the advanced age of eighty he is yet vigorous in mind and body, and retains in all its freshness his sympathy and love for children. On a recent Sabbath he addressed the Wesleyan children's service in the Albert Hall, Edinburgh. Mr. Young's popular hymn with which we are all so familiar was written in 1838. The tune to which it is set is an old Indian air which re-echoed through the wild forests long before Sunday schools were thought of. At first the hymn was only used in the Sunday schools of Edinburgh, and its author had no thought of the wide popularity which it would gain. Mr. Gall, an intimate friend of Mr. Young, and a member of the firm of Gall and Inglis, was one day a casual listener when the hymn was sung, and immediately had it published. Now it has been translated into nineteen different languages, and no Sunday school hymn-book is without it. The well-dressed children of wealthy parents and the little waifs in the slums of London alike join in the strain, and little dark faces under sunnier skies also brighten as they sing the same words.

—A TOUCHING incident has just occurred in Belfast. The children of Ebenezer Sunday School met to decide upon their annual excursion. They had five pounds to spend. But the story of what had befallen another Sunday School just before, when the Methodist children of Armagh had gone out joyfully to spend a happy day, and the train had been wrecked, killing many and injuring and maiming many more, touched the hearts of these Belfast children, and they decided to forego their own pleasure and send their five pounds for the relief of the Armagh sufferers. Although the Sunday School excursion is the one yearly event in many children's lives doubtless these children found it true, that it is more blessed to give than to receive.

—VARIOUS points of interest may be noted with regard to the World's Sunday School Convention just held in London. Not the least of these was the adoption of a Memorial upon Sabbath observance from the Convention, which was sent to each of the crowned heads of Europe. The Memorial stated,

That the delegates to the Convention had ample evidence that Sabbath-school work had made multitudes intelligent, self-respecting, diligent in duty and faithful to obligations, because the Scriptures taught them to fear God and to honour constituted authority. The delegates had also had brought to them the evidence that this beneficent work was made difficult in

many lands by the practical disregard of the divinely-appointed day of rest, the rich in their pleasures and gains, and the poor in their necessities, making the gathering together of the young for the purpose of religious instruction on that day difficult, if not impossible. Moved by these considerations they, with one accord, earnestly petitioned the various potentates addressed by them to secure for the day of rest the place given it in that Decalogue which all Christian lands recognise.

—THE International Sunday School lessons were thoroughly discussed. Dr. Monro Gibson said he believed the adoption of the International Lessons was the greatest thing they had seen as the manifestation of the unity of the Church in the present age. Dr. Gibson suggested that all the classes in Sunday-schools should study the same subject, though not perhaps the same lesson. If the committee could remodel their system so as to prepare lessons on all the great facts and things they were bound to teach the children, and get into their hearts and minds while they were under the teacher's care, he believed it would be a monument of the committee's ability, and a trophy of their service which would be of use, not only for seven or twenty-one years, but from generation to generation. The delegates from France and Switzerland pointed out that the International Lessons were not suited to the Sunday-scholars of their respective countries, owing to the length of the cycle, and the difficulty of many of the subjects. It was contended that these lessons had been productive of an increased regard for the Bible as a whole, and that they were used weekly by 10,000,000 of people.

—On the questions of Temperance and Purity the following resolutions were passed :—

That every Sabbath-school should be in effect a temperance training school, fitting the rising generation for active and aggressive efforts in this and every other department of Christian work, and trusting that the time may speedily come when every officer, teacher, and scholar in our Sunday-schools shall by example and precept, practise and promote temperance.

That we are in sympathy with those who are striving to protect the home from the encroachment of every form of vice, and who would make it the abode of temperance and piety, and personal purity.

—INDIA occupied a prominent place among the countries in which the local peculiarities of the work were discussed. A paper on Sunday School work in India was read by Rev. J. J. Pbol. Dr. Hall, of New York, also pleaded the claims of India, and it was decided to raise a fund to send a Secretary to India to further organise Sunday School work, both among Europeans and Natives. £65 were at once subscribed for the purpose. The Indian Sunday School convention is to be held in Calcutta in December next. The delegate should be in India by that time.

—KNOWING full well what piles of trashy English literature—and worse than trashy—are circulated among the Natives of this country, it is cheering to hear from the Annual Report of the North India Tract and Book Society, that there is some demand also for Christian books among those who as yet have not professed to be Christians. "An educated Hindu gentleman spends Rs. 4, on a copy of Fletcher's Family Prayers for use in his daily devotions. Another non-christian, a Bengali gentleman, uses Spurgeon's *Morning by*

Morning and Evening by Evening in the same way. This man has published at his own expense a selection of passages of Scripture, for circulation among his fellow countrymen. The *Imitation of Christ* is a favourite book with this class. We have discovered that over 20 persons in Allahabad are using it daily in their private devotions."

—THE *Methodist Times* to hand by this week's mail says :—"The news from the Soudan is humiliating reading. First we hear that on Tuesday week a severe engagement took place at Arguin, near Wady Halfa, between a force under Colonel Wodehouse, and a large body of Dervishes. The latter, who attempted to effect a lodgment on the river bank, offered a most stubborn resistance, but were finally repulsed with a loss estimated at 500 killed and 500 prisoners. Then came horrible details of the Dervishes being repulsed with considerable loss while endeavouring to reach the river for water. Many were dying of thirst. One hundred and thirty women and children were captured in endeavouring to fetch water. Maddened by thirst, the Dervishes again attempted to reach the river, and again and again they were repulsed by the English troops under the command of English officers. Now it appears that Colonel Wodehouse is alarmed for the safety of Assouan, to which place British troops are hurrying, while two other battalions are under orders to proceed to Egypt from Malta. We appear to be no nearer than ever to the prospect of a settlement with the tribes of the Soudan." If any testimony were needed to show the un-Christian character of war, it would appear in this inhuman treatment of people dying of thirst, when the Christian command is, "If thine enemy hunger, feed him; if he thirst, give him drink." Such deeds cry aloud to heaven for vengeance on their perpetrators.

—THE *Echo* remarks with much force—"In the crisis of the American Civil War, James Russell Lowell wrote that what the North wanted was men who believed as hard in freedom as Jeff Davis did in slavery. We want men now who believe as hard in a policy of peace as the alarmists believe in big guns," and quotes the words of an associate of Canon Westcott's peace movement, who said, "We could have an Arbitration Treaty with the United States, to begin with, in twelve months, if the Churches only made up their minds to insist upon it." This is very true. No great reforms are accomplished without the determined effort of faithful Christians, who not only give a mere assent to the movement but with intensity of purpose throw their hearts into the work.

—THE Rev. F. B. Meyer gives the following four signs of being filled with the Holy Spirit :—"I. A clear view of Jesus and a heart full of Him. The brain may be busy with other things, but the heart is at rest in Him. II. Victory over sin. This includes a better knowledge of what is sin. Before, sin had to come close to your face before you saw it; now you see the devil three fields off. III. Love to all God's people. Not a spirit of criticism. No secret satisfaction in the failure of any other mission. We have to love those we cannot like. IV. Great power in service. No need of fishing for compliments when we are filled with the Spirit. No offering of living water smelling of the

pipe which brought it." He also brings forward three important conditions for receiving the filling of the Spirit :—I. *Motive*—God's glory. God will not give His power to turn your little mill. II. *Obedience*—The Holy Spirit is very particular about His fellow-lodgers. III. The Holy Spirit comes, not through feeling, but through faith in God's word and obedience to it."

—THE July issue of *The Dawn* (London) edited by Mrs. Josephine E. Butler (to whom humanity probably owes as much as to any living woman), returning to the Patna case, gives prominence to the affidavits of the mother and uncle of the down-trodden victim of Indian official injustice, and speaks with confidence of the "triumph in the long run" of the cause of Luchminia and of Indian womanhood. Our own feeling is that the seven men who are termed the "Government of India" are getting near the end of their tether. Blood-guiltiness such as theirs cannot go on indefinitely without its recompense. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

—"THE question of Sunday work," says the *American Machinist*, "has of course, a moral side, and it is that side which most strongly influences many who are striving to lessen the evil. Physiologists are universally agreed that men need, for purely physiological reasons, one day's rest out of the seven. There is plenty of evidence upon this question, all pointing in the same direction, and the conclusion is inevitable that the almost universal desire of workmen for rest on Sunday, and their strong objection to working continuously every day, is in accord with a natural physiological law, which, like all other laws of the kind, cannot be violated without some one having to suffer the penalty. There is good reason for believing that many railroad accidents are directly traceable to physical and mental exhaustion, caused by the strain of severe and exacting duties, performed without relaxation for a period of time beyond that which is allowed by nature. And in the case of street railway employes, who are required to work from twelve to sixteen hours every day, Sundays included, it is probable that society suffers, and will suffer, a large share of the penalty. For the presence in the community of a considerable body of men to whom civilisation means almost, if not quite, nothing, upon whom society has imposed burdens almost intolerable and infinitely heavier than are imposed by nature as a condition of living—we say that the presence of a body of men living under such conditions is a menace and a danger to republican institutions." These remarks are emphasized by the latter portion of the letter from Mr. Wallace J. Gladwin which appears on the next page.

It is mentioned in Robert's life of Hannah More, that in 1783 that lady sat next to Dr. Johnson at a dinner party at the Bishop of Chester's house. She says, "I urged him to take a little wine. He replied, 'I can't drink a little, child, therefore I never touch it. Abstinence is as easy to me as temperance would be difficult.'"

Thanksgiving is good, but thanks-living is better.

OUR FIRST SUNDAY IN AMERICA.

BY WALLACE J. GLADWIN, CO-EDITOR OF "THE INDIA WATCHMAN."

It was Saturday evening when we steamed into the beautiful harbor of New York. After getting through that immigration machine, "Castle Garden," we went to the "Missionary Training Home" in Brooklyn. Greeting, refreshing, then repose. The next day was the "sweet day of rest," and of this I write.

THE MISSIONARY TRAINING HOME.

A pleasant circle gathered at family prayers. It was rather a "mixed multitude," for they aim to take all nationalities and denominationalities and to supply all Mission fields. As to religious party I only asked a few, and there seemed to be all sorts, from Churchmen to Salvationists. A sister is preparing for the Canadian Baptist Mission in India. An African sister and brother, together with some pale faces, are preparing to join Bishop Taylor in Africa. A happily saved Russian is longing to take to his country the blessed gospel which will cause the Despots and Nihilists to lie down together in peace. Others are looking toward South America for their life-work. The Institute is under the care of Rev. W. B. Osborn and Lucy Drake Osborn, whose long experience among both white and colored in America, and in some years in India, give them special adaptation for this responsible position. It is a happy home, and a thorough spiritual, practical and intellectual drill room for foreign mission work. Numbers have already passed through this Training Home to mission fields, and there is room here for a score or two more students. Any who may desire to learn more of this excellent work may write to Rev. W. B. Osborn, Missionary Training Institute, Cor. Raymond and Willoughby Streets, Brooklyn, N. Y., U. S. A. The Institute is supported by voluntary offerings.

THE BROOKLYN TABERNACLE.

At 11 o'clock we went to hear Dr. Talmage. His Tabernacle inside is about a half circle, with a spacious gallery. It has a little more than half the room of Mr. Spurgeon's Tabernacle in London. The singing was accompanied by a huge pipe organ. The modern fashion of church organs is to have the performer with key-boards in front of the pulpit platform, while the pipes are behind the pulpit. Dr. T's congregation sang well, the precentor leading off with a fine cornet. The sermon was about Hagar and Ishmael. It was wonderful to see how much he got out of the subject. The points and their applications were not far fetched and strained, but natural and sharp. What precious gospel is preached by many of these leading evangelical ministers, but alas, what a danger there is of the admiring hearers saying, "I have Apollos," and not receiving the word into their souls. In this Tabernacle there is a great amount of good work done in the Sunday-school and other departments. All this holy war must be suspended for the aristocratic summer vacation. For two months the pastor and church leaders go away from the city. The Sunday-schools, &c., are closed in some of these largest city churches. Does Satan close any of his soul-murdering missions? Do the theatres, saloons, bawdy-houses, music-hells or other gates of damnation close up for a vacation in dog-days? In announcing the vacation of his church for a country rest and church-cleaning Dr. Talmage apologized neatly, but I am confident that many saints and angels think that the most of the good work might go on, if only a little change of hands could be tolerated. Talmage's power is specially in a bold and thorough proclamation of the simple and glorious gospel.

"CHILDREN'S DAY"

Was in full swing. We attended the Special Meetings of two Sunday schools, one humble one in a city mission, and one large one in a flourishing church. Recitations, solos, singing sets and extra display of finery make up much of

these celebrations. The earnest Christians in such schools struggle hard to keep their scholars out of pride and worldliness, on such occasions, and often partially succeed. But it is not these brilliant shows alone that need watching; the whole tenor of the world-ward christian profession requires the most careful guarding against now-a-days. Blessed and noble work among the dear children. Oh teachers, pastors, parents, be ye faithful with those tender lambs, for ye must soon give a strict account.

TALKING ABOUT INDIA.

A young Churchman told me he had been to a Quaker Meeting in the morning, so I asked him to show me the place in the evening, I wished to go to their meeting, as I could be quite sure of an opportunity of bearing testimony for Jesus, and of speaking briefly of God's work in India. In England I found such testimony good for my own soul, and heartily accepted by the Friends I there met. We went to the place,—a large two-storey house, built "plain and decent," as Wesley saith, but to our regret we found that they had no evening service. In the Bradbury Mission meeting I was permitted to tell of God's grace in India. It does these Western saints good to hear of our trials and triumphs in the far East.

BENDING A COMMANDMENT.

What a whirl of Sunday travel and recreation! Street-cars, rail-roads &c. were thronged with people going to the seaside, to the country &c. Not the foreign infidels and native reprobates alone do this. Crowds of professed Christians use the public conveyances to go to the country parks, to visit friends or to hear favorite preachers. I am puzzled to know how we can blame the godless masses for doing that which professed Christians so largely engage in, unless we honestly lay equal blame upon those shallow or thoughtless professors.

My Victor and Vivian heartily enjoyed their first Sunday in their adopted land. They sang a Hindustani *bhajan* to a Sunday-school, and thus began their work, as missionaries on furlough, of interesting the people here about India. After a few years furlough, doing faithful work among the roots of verbs, garden-plants, evolutions, and the rest, they are expected to return to India, strong in the Lord for the pulling down of the strong-holds of sin and superstition there.

Miles, Iowa.

REVIVAL AT A SCOTCH FISHING VILLAGE.

Dunure was a graceless, godless fishing village on the Ayrshire coast—says the Rev. John Robertson of Stonehaven—where drinking, fighting and swearing were so general that Dunure had become a synonym for rough, rioting wickedness. In our recent "Mission Week" at Ayr, we were asked to visit this village and to hold an afternoon meeting. Several Christian friends from Ayr accompanied us. The music of Mr. Sankey's hymns meets us as we descend the hill to the little harbour. Here is a large open-air gathering of big child-like fishermen, the light of a fervent love to the Lord Jesus dancing in the summer blue of each northern eye. Into the little hall they throng, to be joined by all the men, women, and children in the place. What hearty singing, telling of the lonely midnight watches out on the deep! What earnest listening, telling of the Word-famine and starvation of that terrible past! Is it Dunure the bad, this praising village? Yes. Is it the disreputable place of but six months ago, this converted hamlet? Yes. What has wrought this marvellous change? The devoted young missionary, Mr. Richmond, says: "One holiday, without a thought of preaching at Dunure, I took a walk along this road. As I came in sight of the village and remembered about its bad name, all at once a strange overpowering feeling—such as I never felt before nor since—came upon me; an im-

pression now to plead for the place like Abraham did for Sodom, for the Lord was before me. I could not put the feeling away, and I retired behind the hedge by the road, and for three hours I wrestled with God in prayer for the village. Then I went down, got one or two of the fishermen together, and held an open-air meeting. While speaking the Word, the Holy Ghost fell. And now the whole village, man, woman, and child, has been brought to the feet of Jesus."

"AGGRESSIVE HINDUISM."

One of the signs of real work for Christ, is the opposition which always follows sooner or later. As Martin Luther says, "Know you not that our God has placed His peace in the midst of war? He whom nobody troubles has no (Divine) peace." The Saviour Lord Himself says, "If they have persecuted me, they will also persecute you." (John xv. 20).

In Southern India Godly men are doing a great work in the simple and continual outdoor preaching of the Gospel. Considerable and organized opposition is being carried on by the Hindu Tract Society, which appears to exist for the special purpose of opposition to the proclaiming of the Gospel in the open-air.

The editor of *Things New and Old* (Coimbatore), has lately been reporting the "preaching" of some of the speakers of this association. He says—

"Hinduism has no gospel, no evangel, and apart from the mercenary and utterly selfish feelings which prompted the Ephesian cry 'Great is Diana of the Ephesians,' there is nothing in Hinduism to move its devotees to a crusade on its behalf. Paul declared that in preaching the gospel of God, 'The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead,' and as ambassadors for Christ, we beseech the world to be reconciled to God. But no such high and noble mission have the apostles of Siva, &c. They preach merely of contention. Their zeal begotten of a bitter hate of that light which they themselves have rejected, and of a 'dog in the manger' spirit which will not brook to see the

NEEDY MILLIONS

of the common people around rejoicing in that Christ and gospel liberty which they have proudly cast from them. The real spirit of the Hindu revival was well illustrated the other day at Madura. During the great feast, for the sake of the public peace and at the instigation of the Hindu element, the Police, to the great joy of all opposers of the truth, appointed ten preaching stands in and around the city, outside of which the Christians were forbidden to hold forth the Gospel. But the rule applied both ways, and the preachers of the Hindu Tract Society and their fellow-workers were likewise restricted to a limited number of places far enough removed from their Christian neighbours. In vain did they protest against a restriction which prevented the pursuance of their usual tactics in interrupting and annoying those who were preaching Christ; and such was their chagrin, that they refused to preach at all. The Hindu preacher is essentially a mimic; seeing the power which preaching has ever wielded in the history of the Christian Church, they have thought, like Simon Magus, that the gift might be bought with money or procured through education, and being gifted with an uncommon verbosity have sought to achieve the same glorious results on behalf of Hinduism through the abuse of Christ, as the ambassadors of the Cross have brought about through the uplifting of that Christ before the lost and the dying. It is almost

LUDICROUS IF IT WERE NOT SO SAD

to see three or four young men, persistently following the gospel preacher with Bibles in their hands, for apart from the Bible they have nothing to preach, and taking up their stand just across the road where they can best interrupt the preacher and prevent his congre-

gation from listening to him; and then attempting to sing the praises of their deities, engaging in prayer in the local vernacular or in Sanscrit somewhat after this fashion—"I adore my parents and preceptors and the Supreme Spirit, which is the manifestation of all and which is represented by the sacred syllable—*Aum*; which should at first be contemplated for the removal of all obstacles as the elephant-headed Ganesa, wearing a white garment, pervading all space, having a white bright colour like the moon, possessing four arms and putting on a cheerful countenance; or in the shape of the horse-headed Hayagreeva who has a pure and crystalline form, &c. &c."

HINDU "PREACHING."

"Their preaching is after the same fashion. Here is a little sample. 'Patriots of India! be warned in time! do your duty! Christian belief is slowly making way. It is backed up by gigantic hordes of money. It appeals forcibly to the self interest and cupidity of men. As a system of religion it is sorry stuff. It is perishing in Europe. But money makes it thrive here, while our own admittedly scientific gospel Hinduism is daily being robbed of its votaries. The stars like Rishis are calling upon you to proclaim from housetop and hill side the sacred gospel which they have entrusted to you. We have seen how Christian missionaries by appealing not to the reasoning faculties of our countrymen but to their blind faith have dragged so many of them to a creed so unphilosophical in its doctrines, so immoral in its precepts, so unreasonable in its demands on humanity. We see how millions and millions of our Hindu brethren like frogs that never taste the honey in the lotus, and do not know the sweets of our own religion, are exposed a prey to the ravages committed on their spiritual natures by outland religions and mischievous doctrines. Myriads have already become their prey and we, as we are mere images of clay, have thus been witnessing with our own eyes the moral and spiritual death of so many of our fellow-men and Hindu brethren. We have the object of checking this growth and of achieving the spiritual emancipation of the millions of slaves of darkness, by preaching and publishing tracts about the magnificence of the Hindu religion to the world. But our faith depends upon the help given by you for the propagation of this religion of our forefathers.'

A CONTRAST.

"The people" continues the editor of *Things New and Old*, "as a rule are not slow in finding out the true value of the rival gospels and of giving to each the attention which it deserves. We were struck the other day with a contrast in the streets of a neighbouring city. On the one corner stood a middle-aged man with solemn but peaceful and happy countenance preaching in earnest manner to the crowd that pressed closely around him. Although we heard not a word he said, we knew he was a Christian preacher. A few yards off was another group in the centre of which was a Hindu of fine physique, only marred by the unmistakable marks of sensual indulgence, who was gesticulating wildly, frantically raving at the little crowd of admirers that gathered around him; now seemingly very angry and indignant, the next moment light and frivolous. We should have known apart from the caste marks that he was preaching a gospel in which he himself did not believe, and which had no power or dignity of its own. Such is Hindu preaching; a sorry contrast indeed to the simple proclaiming, by the heralds of the cross, of that gospel which is 'the power of God unto salvation unto all who believe.'"

In a recent sermon Mr. Spurgeon said: "I have often felt vexed with the man, whoever he was, that chopped the New Testament into verses. He seems to have let the axe fall indiscriminately here and there, but I forgive him a great deal for his wisdom in letting these two words, 'Jesus wept,' stand alone."

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—A missionary meeting for ladies in connection with the Young Women's Christian Association was held at the Lodge, Girgaum, Bombay, on Saturday last. It was addressed by Miss Paterson, of the F. C. Mission, Miss Davies of the I. F. N. S. and Mrs. Hume, of the American Marathi Mission. Miss Paterson spoke of some hopeful cases she had met with in her Zenana visiting. Miss Davies gave some most interesting details of her work among Mahomedan women and girls, for whose pitiable condition much sympathy was felt. Mrs. Hume detailed the origin and progress of the school work of the American Mission, in which she takes a leading part. The first and last speakers could not be distinctly heard all over the room, a quiet voice is an excellent thing in a woman, except when she is speaking in a meeting.

—The Church Army has recently decided to employ not only working women as its mission nurses, but ladies of education. The duties will be somewhat similar, seeking to tend the suffering and to evangelise the masses at home and in India. Some of the mission nurses have signified their willingness to go to labour among the lepers in India.

—The *Shid Shidan* has published the Rev. George Bowen's letter on "Missionary Life" in full.

—Miss Jay, who has been evangelising among the Moorish troops in Algeria, says that what seemed to astonish them most was the fact that if they believed in Jesus they must leave their sins. One of the soldiers said, "Truly your religion is better than ours; for we can have our prophet and our sins too."

—Rev. Thomas Champness has now for *Joyful News* evangelists engaged in active Christian work—eighty-five in England, and sixteen abroad, says the *Christian*. Mr. Champness declares his belief in a great triumph for Christianity in the future, which will beat the Acts of the Apostles. But if this is to be, we must not have so many of those people who are always ready to say: "Here am I; send him." That is some persons' only idea of missions.

—Miss Geraldine Guinness, who is now located in one of the central provinces of China, at a place called She-ki-lien, sends home most harrowing accounts of the misery caused by opium. The whole empire, she says, is just saturated with its deadly poison. There seems scarce a house in which there is not one dead.

—The Rev. J. W. Lambreth, writing from Japan, says: There are now many earnest seekers after truth. Every evening my rooms are almost crowded with men and women studying the Bible and engaging in earnest prayer. Already some have been greatly blessed, and weep for joy, and are working earnestly to bring others to Christ. Among the number are two old ladies—one sixty-six years of age, and the other over seventy. Day before yesterday one man, whose wife had been greatly blessed, came to see me, and when he returned home, his wife told me last night, he threw away every idol he had in his house and said: 'From this time forth I will serve the living God.' One entire family has determined to serve God. In this family one daughter has been converted and is very happy, and the influence of her life the past two weeks is felt in all the neighbourhood where she lives. She has been instrumental in bringing many to Christ for salvation."

—Communications in *Echoes of Service*, for July, state that Mr. F. S. Arnot and his party reached Benguela on May 9, in the best of health. Efforts to secure carriers proving unavailing, Mr. Arnot decided to secure a supply of 12 mules from the Cape Verde islands. They will be able to make a trip between the coast and Bihé every three months; beyond Bihé carriers are procurable. Mr. Arnot says he is sure the King Msidi will come a long way to assist the missionaries with men. It is believed that the second party, with Mr. and Mrs. Morris, will find Mr. Arnot still at Benguela on

their arrival. "The young men," says Mr. Arnot, "promise to get along famously, and are in splendid health."

—The Rev. Bryan Roe, Wesleyan missionary to West Africa, at the recent meeting of the missionary Society in London told of a visit to Abeokuta and Oshesi, a station formerly in charge of Rev. T. Champness. At nightfall, one day, he heard the strains of a hymn, and knew by the tune that it was the Yoruba translation of "There is a fountain filled with blood." On looking into the hut whence the sound came, he saw thirty or forty black men and women, slaves every one. One of their number, in 1861, had heard Mr. Champness preach the Gospel. On being sent away to another master he had, in his own way, preached Jesus, and that little company was the fruit of his labours.—*Guide to Holiness*.

—In the Baptist Church alone in America there are more than a million members of African descent and in other churches probably a proportionately large number. Mr. Grattan Guinness, who is now in America, is travelling about with the object of enlisting numbers of these stalwart men as missionaries for the Congo. In one month Mr. Guinness addressed 3000 coloured students in colleges, and of this number 30 offered themselves for service on the Congo—one per cent. Mr. Guinness has with him a Congo lad who was formerly a student at Harley House, and recently at one of the American coloured colleges. This young man is a "born translator" and has already translated the Acts of the Apostles and the first Epistle of John into his Native language. He is now at work on Romans.

—Mr. Guinness is further endeavouring to lead individual Churches to each support a missionary on the Congo, in addition to what they do at present. Nine Baptist Churches in response to his appeals have promised to support ten missionaries. The Colonization Society have offered to convey any coloured missionaries to Liberia free of charge. A large and healthy house has been secured at Monrovia at which the missionaries will be located until they can be passed on to their fields of labour.

—The Church Missionary Society has just established a Medical Mission at Nablous.

—A work of grace among Europeans is reported from North Africa. In Tangier it has been among the Spaniards, in Tunis among the Italians.

—An English Minister of the Society of Friends, Mr. Henry Stanley Newman, who is now visiting the United States, mentions that, on his voyage across the Atlantic, he had, for fellow-passengers, a number of persons from Norway and Switzerland, but chiefly from Norway, who are styled "Seventh Day Adventists," who hold strongly that Christians must not fight, and who emigrate from their native country partly to avoid conscription. They related to Mr. Newman many interesting particulars of the sufferings of some of their young men, for their fidelity to Peace principles. They are a very quiet, orderly, industrious class of the community, and appear to be somewhat connected with the Mennonites.

—An evangelical missionary labouring on the Continent of Europe describes how the Gospel is being received in Roman Catholic countries. He says: "The Missionary Church of Belgium is hampered by its prosperity in having a large and growing family with inadequate means for their support. Its success is its difficulty. All the members seem to follow the example of Andrew and Philip (John i.), and with similar success. New stations are constantly calling for additional labourers, and on the other hand some of the young pastors are breaking down under the strain. We have been obliged to found a new station in the village of Païpe, near Liège, where all the people have turned their backs upon Rome to lend a listening ear to the Gospel. The Roman Catholic Church has been deserted, the priest's house is uninhabited, and a small Evangelical church, hastily built, is crowded every Sabbath. We are

strongly urged to place a pastor here that these 400 souls, so recently entered into the Good Shepherd's fold, may be cared for."

—The Baptist Church in Bombay is making special efforts to reach and win the young people. A monthly week-day meeting is held especially for them, though all are welcome. One of these took place on Wednesday last. The Pastor in opening the meeting said that he hoped all who were present believed in the possibility of God's work going on among the children. It had been said that the Church had often stood in the position which the disciples took on one occasion—between the children and Jesus. He feared there was too much truth in that remark. The attendance of children was not so large as could have been desired, but a pleasant hour was spent with those who were present. The Superintendent of the Sunday school gave a short talk, taking for his subject the man who had not on a wedding garment and the Pastor followed with a simple narration of the account of Elijah restoring the widow's son to life, drawing striking lessons from each point.

—The Evangelical Society of Geneva has at present fifty students preparing for the ministry, whilst its large staff of earnest colporteurs is constantly at work with varying but, on the whole, encouraging success. These agents sold last year over 27,000 Bibles and Testaments, and disposed of 600,000 tracts. This society labours in some of the most destitute parts of France, where no other work is carried on.

—An Italian named Robbio, recently converted, was accosted by an acquaintance, a farmer, who said that now he had turned Protestant he would never more offer him a glass of wine as heretofore (the most ordinary civility in Piedmont), and that even if he were dying of thirst he would not give him a glass of water. "Dear man," Robbio replied, "your religion teaches you to be thus vindictive against those who do you no injury. The religion which, by the grace of God, I now know, teaches me differently. Were I to see you in want I should deny my mouth food to give it you, and were you dying I should be the first to succour you. This is the religion I have learned from hearing the Gospel of our Saviour Jesus Christ." All the bystanders exclaimed, "Bravo, Robbio!" and the farmer went away quite crestfallen. Robbio cannot read, but makes a boy of his read the Bible to him every evening.

—It was designed to celebrate Father Chiniquy's 80th birthday at St. Anne, Illinois, U. S. A. on the 30th July, and to raise a testimonial fund to enable this earnest man to continue his important work in America. The president of the movement, in a recently issued circular refers to Father Chiniquy's great work and says that his eye is still undimmed, and his powers of mind and body remain unimpaired.

—The pavilion of the Woman's Christian Temperance Union at the Paris Exposition will not have been erected in vain. Great interest is being manifested in the work, many have signed the pledge, English Temperance leaflets have been translated into French, and persons of all nationalities are taking away small packages of literature for private translation and distribution.

—Between 80,000 and 90,000 persons were present at the representative concourse of the Salvation Army at the Alexandra Palace on the 9th ult. The proceedings included a mass meeting in the morning, and a torchlight procession in the evening.

—Mrs. Booth, of the Salvation Army, recently underwent a third electrical operation. After the operation she was in a very precarious state, but before the last mail left England there was a slight improvement, which has been maintained and increased. The progress of the disease in some directions has been stayed a little, and although there is still great weakness and prostration owing to the operation, the outlook is more cheering than it has been for some time. Much sympathy is felt, both in England and elsewhere for Mrs. Booth and for her husband and family in this time of trial.

GENERAL NEWS.

—The Committee appointed by the Corporation to consider the question of lighting the city of Bombay has, we understand, decided that the existing contract with the Bombay Gas Company, which has now but a year to run, shall be continued for a further period of three years, subject to certain modifications. An area is to be reserved for the introduction on a considerable scale of electric lighting. The district which will be appropriated for this innovation will include the streets beginning at the Crawford Market, skirting the Victoria Terminus, and the new Municipal office, from whence it will be prolonged to the Marine Lines, along by the Secretariat, and the adjacent open spaces which were a few years since lighted by electricity. It is believed to be the intention to make the concession for the lighting of this area depend upon the results of a public tender.

—The Lieutenant-Governor of the Punjab has ordered the continuance of the existing prohibition against the cultivation of the poppy in the districts of Hissar, Rohtak, Gurgaon, Delhi, Karnaul, and part of the Sirsa district, which has been transferred to the Ferozepore district.

—The Augusta-Victoria, the new German steamer which made its first voyage from Hamburg to New York in the remarkably short time of eight days, besides being an unusually comfortable, is an absolutely unsinkable, vessel. Its hull is divided into twelve water-tight compartments, which open not into each other, but upon the main deck. A bulkhead or partition extends lengthwise through the ship, so that if it is struck on one side the water cannot get into the other. Moreover in each side is a powerful engine which drives a separate screw. Each engine is strong enough to propel the ship at a rapid rate, even though the other should become totally disabled. When both are working, the steamer can easily go twenty-two miles an hour. Among the new features which have been introduced to make the passengers more comfortable are state-rooms, and a neatly fitted ladies' saloon in the steerage.—*Congregationalist*.

—A slight shock of earthquake was felt at Quetta on the 19th ult.

—There has been a strike at Baroda among the bankers and tradespeople. They demand the suspension of the new Stamp Act, which comes into operation from the 1st of August. They allege that the new Act levies stamp duty on every small transaction. The Dewan and his colleagues have done their best to dissuade the public from their wrong impression by explaining away the objections raised, and tried to meet them fairly, adopting a conciliatory policy. They still persisted in closing their shops. The Minister, therefore, took decisive steps for supplying the inhabitants with the necessities of life. He caused the Government provision contractor to open shops, and traders were brought from Ahmedabad and Broach through the cordial co-operation of the Collectors, so that the inhabitants did not feel the want of provisions. The strike was brought to a peaceful close on the 30th ult., when the Dewan sent an address which was read at a large meeting of the strikers. After some discussion the tradespeople agreed to open their shops. The Dewan will issue a notification suspending the penal clauses of the much opposed Stamp Act until the return of the Gaekwar to Baroda.

—A meeting for young ladies was held at the Elphinstone High School, Bombay on Saturday last, with the object of starting a Ladies' Literary Society. Several ladies addressed the meeting including Pundita Ramabai.

—Over 500,000 dollars worth of pine timber has been destroyed by extensive forest fires in Wisconsin.

—News has been received at Calcutta that the Government of India has accorded its sanction to the raising of a loan of fifty lakhs for the construction of the new Central Road from the Hooghly Bridge to Sealdah.

—The Russian Government has decided to give a prize of 2,000 francs and a large gold medal

for the best work on the subject of *John Howard in the History of Prison Reform*, as a mark of respect for the eminent British philanthropist, who died at Kherson, in South Russia, in 1790, after doing much towards the improvement of the prisons all over Europe.

—The American Southern Pacific Railway Company has closed the bars at the refreshment rooms all along its lines. The officials also provide for their employes a hot temperance lunch at the low charge of 16 cents a day.

—Though the Prohibition State Amendment has been defeated in Pennsylvania they have local option in some districts, and Sunday closing throughout the State. Also during the past twelve months the number of licences has been reduced almost by one half.

—The scheme for sending an expedition to the east coast of Greenland, to explore the coast line between sixty-six degrees North latitude—the farthest northward point attained by Captain Holms's Expedition in 1883-85—and seventy-three degrees, will, it is said, be carried out next summer. An expedition consisting of seven men, under an officer of the Danish Royal Navy, provisioned for two and a-half years, is expected to leave England next spring on board a whaler for the east coast of Greenland.

—Advices respecting the different grain crops state that in Austria they are mostly a complete failure, and that in Roumania they are poor, whilst from Canada the reports are good.

—The Royal Niger Company is doing a great work by its refusal to trade in gin. The beneficial effects in the river territory are plainly visible.

—M. Naville the celebrated Egyptologist has been lecturing in London on his most recent discoveries in the land of the Pharaohs. He has unearthed numerous inscriptions, dating back to the Fourth Dynasty, among others some referring to Cheops, showing that he reigned over all Egypt; some to the invasion of the Shepherds, or Hyksos, who, from some of their monuments found, were clearly highly cultivated, and came from Mesopotamia. Among their statues discovered were two of Apepi, the Pharaoh of Joseph, also inscriptions in regard to the Pharaoh of the Exodus. All throw welcome light upon the activity of a time which stands out prominently in Scripture history.

—The *Gazette* of Tripoli has published a decree of the Governor-General abolishing the slave trade throughout the Vilayet, and imposing heavy penalties on all who may disregard the order. The chief slave markets are at present in Fezzan, which, being bounded on one side by the Sahara, is the place best situated for the importation of slaves from the interior.

—The Belgian Government have appointed a commission of inquiry on the condition of the working classes. A working man has pointed out to the commission that drink is the main cause of the miserable condition of his class in Belgium.

—A steamer, with a scientific party on board conducting deep-water explorations on the Irish coast, one evening steamed to Ballinskellings Bay for a night's rest. The boat struck against a dead whale, with a crowd of big sharks tearing the carcass to pieces. A boat was at once lowered, the monsters being fought with rifles. Two of the sharks were killed, one of them being taken on board the steamer.

—A petition has just been forwarded to Washington, signed by several thousand citizens of Iowa, asking President and Mrs. Harrison to exclude all wines and intoxicants from public receptions at the White House.

—Bechuanaland, a country in South Africa, lying to the north of Cape Colony, has no distilleries or public-houses, and consequently, no drunkenness. Khama, the chief, has officially forbidden the traders to sell or give strong drink to his people.

—Miss Dow, General Neal Dow's daughter, is a remarkable woman. Though unable to move from her chair for years, at her home in Nashua, New Hampshire, she has been an indefatigable student, and has mastered the

French, German, Spanish, Russian and Greek languages. She recently performed the feat of repeating a long passage from her Greek Testament verbatim, from memory, a month after she had read it.

—There has just expired at Rye, Sussex, an old sailor, named James Bayley, who was known to have saved no fewer than twenty-six lives, frequently at the imminent risk of his own. On one occasion he kept three men afloat in Sunderland Harbour until they were rescued, and he twice saved the occupants of Deal boats which had capsized off the South Foreland, including a nephew of Lord Bramwell.

—The inquiry, by a coroner's jury, into the cause of the terrible loss of life in the Conemaugh valley has resulted in the return of a verdict placing the responsibility upon the owners of the reservoir above Johnstown, the bursting of which brought about the disaster.

—A correspondent writing from Vienna to an English newspaper says—"Sceptics in England may scoff at International Arbitration and Peace, but these principles are daily increasing in popularity on the Continent. The sacrifices imposed by the Continental military system are already all but intolerable. The moment is not far off when the great military powers will be compelled to choose between Disarmament and War. The situation which has been created by reckless expenditure on war preparations is bringing people to their senses. The murmur against militarism is growing loud."

—It is stated that the King of Italy, a total abstainer, has recently given up tobacco, with marked benefit to his health.

—There has been heavy rain at Simla and more landslips have taken place.

—When the Bombay scavengers struck in the early part of last month, the Municipal Commissioner promised to enquire into the matter of their grievances, and the men and women returned to their work. But as the matter was allowed to drop and the sweepers saw no hope of the promise being fulfilled they again became dissatisfied and about four or five hundred of them again joined in a strike on the 29th ult.

—Reports continue to be received of captures or surrenders of dacoits from Burma. Mr. Lloyd, in the Upper Chindwin, has recently encountered a gang in the neighbourhood of Pyu, recovering two elephants belonging to the Bombay-Burma Trading Company, together with the mahouts who had been taken prisoners.

—The rainfall at the Vehar and Tulsi Lakes up to the beginning of this week was 62 inches 46 cents and 69 inches 70 cents respectively, against 47 inches 27 cents and 49 inches 90 cents registered last year. The height of water in the two lakes was 255.15ft. and 456.55ft. respectively against 255.60 and 447.90 registered at the same time last year.

—A public meeting of the Simla Branch of the Indian Temperance Association was held a few days since in the Town Hall at Simla. There was a large attendance of Europeans and Natives. Archdeacon Tribe took the chair, Rev. J. Forgan and Rev. James Smith were among the speakers.

—The Temperance cause is gaining ground among the children in Ireland. The Hibernian Band of Hope Union has now 1600 affiliated branches, and an average of 200 members in each branch. In addition to its special work as a temperance organisation, the Union tries to promote various kinds of industries and a knowledge of art amongst its members.

—It is arranged for Prince Albert Victor of Wales to embark for India in the P. & O. Company's steamer *Arcadia*, leaving London on the 19th October.

—During the month of June 27,462,442lbs. of cotton, worth Rs. 73,67,909, was shipped from Bombay for foreign ports.

—In the Sydney courts it has been decided that no Sunday newspaper can sue for advertisements, the contract being illegal.

—The total number of deaths registered in Bombay during the week ending Tuesday, 30th July, 1889, was 555, being 17 more than the preceding week and 105 more than the week ending

the 24th July, 1888; 123 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 17; Brahmins, 21; Caste Hindus 282; Hindu outcastes, 34; Mussulmans, 125; Parsees, 31; Jews, 3; Native Christians, 24; Eurasians, 5; Europeans, 11; while the rate of mortality per 1,000 of the population was 29.68. There were 106 deaths from remittent fever, being 19 less than the last week, and 3 less than corresponding week of last year. There were 34 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 6. The deaths from diseases of the respiratory system, diarrhoea and dysentery were 87, 51, and 13 last week, against 71, 10, and 18, respectively, in the corresponding week in the last year. During the week 297 births were reported in the different districts.

—The total rainfall registered in Bombay up to date of 1st August, in the different districts, is as follows—Byculla 54 in. 30 cts.; Fort 60 in. 30 cts.; Esplanade 60 in. 51 cts.; Colaba 51 in. 02 cts.

—The P. & O. S. N. Co.'s s. s. *Assam*, with the outward English Mails of the 19th inst., left Aden for Bombay at 11 o'clock on Monday morning, and the s. s. *Victoria*, for Colombo and Australia, at the same time.

—The rate of exchange varies from Rs. 4½d. to Rs. 4 9-32d.

TELEGRAPHIC NEWS.

Paris, July 25th: The salaries of those officials dismissed by the Government for having Boulangist sympathies will be paid by the Boulangist members of the Chamber until the next Election comes off.

London, 26th: Further questions were asked in the House of Commons last evening with regard to the position of the mamlatdars in the Deccan who had been connected with the recent scandals. Sir John Gorst said, in reply, that Lord Cross was awaiting the receipt of Lord Reay's despatch, now understood to be on the way from India, before finally deciding the course which must be adopted consistently with the undertaking given to induce the mamlatdars to give evidence.—The disturbed condition of Crete is daily becoming more serious. Telegrams published in this morning's papers here report the outbreak of fresh *emeutes*, which have become general throughout the island. The cry is now for English protection, and this is widely increasing.

27th: The debate on the question of grants to members of the Royal Family was concluded early this morning, and resulted in the amendment (objecting to the grants on the ground that the Queen has ample means to provide for her grandchildren) being rejected by 398 against 116 votes. Mr. Morley has given notice that on Monday next he will bring forward a motion "objecting to any increase in the burdens of the people without an assurance that no further grants will be made to the members of the Royal Family." The Gladstonian Liberal members generally will give their support to the motion.—In the House of Lords last night, Lord Northbrook, in moving for the production of the correspondence that had taken place relative to the English import duties on silver plate of Indian manufacture, dwelt on the evils attending the duty in question. Lord Cross said he fully agreed with Lord Northbrook that the duty was in every way hurtful, and said he would leave Mr. Goschen no peace until he had repealed it and modified the laws relating to compulsory hall-marking, and so facilitate the import into England of Indian silver plate.—Sir John Gorst, Under-Secretary for India, in reply to a question, said that no progress had been made in connection with the proposed new Government Dock at Bombay for the ships of the Navy, beyond the selection of a site. Lord Cross, he said, had offered to contribute a moiety of the cost, but the Admiralty had not yet accepted the offer. In the meantime, the Bombay Port Trust had offered to construct a dock, which the Indian Government consider would be sufficient for all Indian needs.

Paris, 28th: The High Court of Justice has proclaimed that unless General Boulanger, Count Dillon, and M. Rochefort appear before the authorities in Paris within ten days, they will be declared rebels, and their property will be confiscated.—A raid has been made by the police on the Paris newspapers for having published secret evidence in the Boulanger case, which was stolen from the Government printers.

29th: According to the latest information, General Boulanger stood for about four hundred cantons in the Elections for the Councils General

held yesterday. The returns to hand show that the General has been elected in ten cantons and defeated in forty-seven. The returns of one thousand cantons have still to be received.—The elections for the Councils General are virtually over. General Boulanger has won twelve and the Conservatives have won twenty-six Republican seats.

Nagasaki, 30th: A terrible earthquake has taken place at Kumamoto, situated in the Nagasaki District, involving great loss of life and property.

London, 30th: In the House of Commons last night, a debate took place on Mr. Morley's amendment to the report of the Royal Grants Committee, notice of which he had already given. The house afterwards divided, with the result that the amendment was rejected by a majority of 221 votes, 355 having voted against, whilst only 134 voted in favour of the amendment.—His Imperial Majesty the Shah of Persia had a farewell audience of her Majesty the Queen yesterday at Osborne, and afterwards started for Paris.—Dr. Tanner, M. P. for Mid Cork, has been sentenced to one month's imprisonment for assaulting Inspector Stephens in May last, and to three months' imprisonment for defying the Court.—In the House of Lords last night, a debate took place on the state of affairs in Eastern Europe, during which Lord Salisbury made a speech in which he eulogised the conduct of the rulers of Bulgaria. His Lordship said that the aspect of affairs in the East generally was encouraging, and there was less tendency on the part of the European potentates both great and small, to speculate on the possibility of troubles in Turkey. The conduct of Russia, his Lordship said, entirely accords with the pacific professions made by his Imperial Majesty the Czar.

Constantinople, 30th: Riza Pacha has been appointed Governor-General of the Island of Crete as a temporary measure, and in the meantime Sartinsky Pacha has been recalled. A peaceful settlement of affairs in Crete is now expected.

Berlin 31st: The Emperor William in the Imperial yacht Hohenzollern, accompanied by a German squadron, started to-day for Spithead, where he is expected to arrive on the 2nd proximo.

London 31st: We learn that negotiations are proceeding between Government and Japan with a view to opening out the whole interior of Japan to British trade. We have every reason to believe that the negotiations will be successful.—The cotton mills in Lancashire and the adjoining counties have begun to work short time this week.

London, August 1st: Lord Salisbury, speaking last night at the Mansion House, adverted to the present political situation in Europe. His Lordship was convinced, notwithstanding the disturbing rumours, that the prospect of war was remote.

Nagasaki, 1st: The loss of life from earthquake in Kumamoto is not so great as was at first supposed, only thirty persons being killed and eighty injured. Many houses were destroyed.

FAINT NOT, PRAYING HEART.

Some twenty-five years ago, states *Divine Life*, a Christian young woman married an unconverted man. The old story—she thought to bring him to Christ. He was a publican. She felt she had done wrong, and has had to suffer much in consequence. But the Lord has dealt mercifully with her. She has had grace to pray and labour for the conversion of her family. Four of her six children have professed conversion—the eldest daughter is a very true Christian. Some time ago she persuaded her husband to retire from his evil business: but recently he was threatening to return to it. However, a few weeks ago the Lord dealt powerfully with him, and now he too has professed to submit to God, and a great change has come to him. Faint not, praying heart. Be encouraged by this record of the power of God, and never forget that it is still through "faith and patience" that we inherit the promises.

—In *The Friends' Review*, Helen B. Harris gives a most interesting description of "Holy Week" in Jerusalem, which she has witnessed. She says: "When a church leaves the simplicity of faith, and gives itself up to multiplying outward symbols and signs, nothing can prevent its sinking into a degradation and superstition in no way to be distinguished, that I can see, from the performances of heathens."

BACKBONE WANTED!

By J. W. HILL.

Backbone is essential to the efficiency of the human system. So important a factor in the physical organism is backbone, that it has become a synonym of strength and courage. A man who lacks energy and courage, is said to be lacking in backbone. Everything needs backbone; and nowhere is backbone more needed than in Christianity. It takes grace and grit and backbone to wage a successful warfare against sin and Satan. Christianity is yet in the minority, and the trite saying is true: "The world is no friend to grace to help us on to God." The devil, armed with every hellish influence in the universe, seen and unseen, is waging a deadly and unrelenting warfare against Christ and His followers. A world like this needs a positive and aggressive type of Christianity. It is no dress-parade performance to which Christians are called, but a hand-to-hand engagement with sin and Satan. Rum, Romanism, anarchy, and infidelity are rampant, and God is calling in trumpet-tongue for men of martyr spirit, to throw themselves into the breach, and charge bayonets on the enemy, and storm his breastworks. The great need of the times is moral stamina, or backbone. There is a sickly sentimentalism prevalent in the world, moving under the guise of piety, which is a stench in the nostrils of the Almighty. It takes something more than mere sentiment to convert the world. Some people have a very erroneous idea of Christian holiness. They seem to think that holiness has no backbone; that it is a very conservative,

COMPROMISING, GOODY-GOODY SORT OF A THING

WITH ALL THE TEETH TAKEN OUT OF IT,

and this sentiment has lapped over into the world, somewhat. Too many have an idea that holiness means non-resistance to evil or sin, and some think the Bible really teaches the doctrine of non-resistance in its broadest sense. The only kind of resistance to evil prohibited in the Bible is unlawful resistance,—“Resist the devil, and he will flee from you.” “He that striveth for masteries must strive lawfully.” Holiness is not a mere sentiment, but such a reinforcement of man's moral nature as to make him a “sharp threshing instrument,” and a terror. True holiness is not clannish, does not seek seclusion, is not all subjective; but it is rather a dynamic force, a pent-up fire which GOES CRASHING THROUGH THE EMPIRE OF SIN, striking terror to evil-doers. This is just the kind of holiness which the devil and his allies don't like. This negative, do-nothing, sentimental kind, that crouches down at the feet of the advancing hosts of sin, is not objectionable even to the devil; and is of no earthly account. Any amount of sanctified backbone is in demand in this warfare against sin. Oh for holy men with sanctified grit and backbone; men who fear nothing but sin, and who dare to do right if the heavens fall. Sin is moral cowardice, and Pentecostal fire and holiness are moral heroism. Too many professed Christians have no moral backbone. They have what is known in mechanics as a universal joint that is capable of being set in any direction. This universal joint is a very convenient device, and can be turned to suit every emergency. But Christianity has no use for this commodious arrangement. Just now, backbone is in great demand. I blush for shame when I think of the thousands of professed Christians who are praying for the downfall of drunkard-making, and lack backbone enough to openly support their sentiments. Let us have less policy and more principle, less sentiment and more moral stamina.

A SEARCHING QUESTION.

“When Christ died on the Cross He not only bought your redemption—He bought *you*—body, soul, and spirit. Has He had His money's worth out of you?”

GEMS FROM ROMANS.

It has been well said, that for every Christian grace the devil has a counterfeit. Nowhere is this better illustrated than in the three chief fruits of the Spirit, Faith, Hope and Love. False faith, false hopes of eternal life, and false imitations of Christian charity, have been the eternal ruin of myriads in the professing “church.” The following paper will be taken up with a consideration of the real, genuine, divine and scriptural *love* or *charity* in contradistinction with the evil one's imitations of the same.

VI.

“To all that be in Rome, BELOVED OF GOD, called to be saints:” (First part of Rom. i. 7.)

In previous papers the “called out” ones at Rome and elsewhere, have been considered, so that the only point for comment in this first portion of the verse Rom. i. 7 will be the word “beloved” and allied words. The scriptural idea of love to God as opposed to the unscriptural and sentimental idea will be considered, as well as the love to all mankind, saved and unsaved, which flows out of genuine love to God.

The key of the meaning of all real love to God is to be found in two passages, John iii. 16 and Rev. xii. 11. The first of these emphatically lays down the foundation of all true spiritual life, “For God so loved the world, that He gave His only begotten Son: that whosoever believeth in Him, should not perish, but have everlasting life.” It is only in the sense of this verse that the love of God is manifested towards man. God sacrificed His very best, that which was most precious to His heart, in giving Christ to die for those who should be saved. The other key-verse, Rev. xii. 11, shows the character of the love of the saved for God, which is as contrary to the sentimental thing that often goes by the name of love to God, as light is to darkness. The verse in question says, “And they overcame him (the devil) by the blood of the Lamb, and by the word of their testimony, and THEY LOVED NOT THEIR LIVES UNTO THE DEATH.” “Just as God sacrificed the most precious thing He had, even Christ, to eternally save me, so do I because I believe this, sacrifice the most precious thing I have, my life, in gratitude for this marvellous gift.” This “loving not the life unto the death” is not necessarily shown by martyrdom. The inner meaning of it is, that the genuine believer who is abiding in Christ, has no other prospects in this life, and no other object in this life, save such as are centred in his Lord, and the spread of His Kingdom.

1st John vii. 12 dwells upon the fact that God is love, but the evangelist is very careful to say how God is love. Many now-a-days are under the awful delusion that God is a God of sentimental love who winks at sin. God is only a God of love in the cross of Christ, which equally shows His terrible hatred against sin, and His depth of self-sacrificing love towards those who wish to be saved from their sins.

1st John iii. 14 and 16 show the first and chiefest form in which the accepted love of God in Christ shows itself in the believer, “We know that we have passed from death unto life, *because we love the brethren*. . . . Hereby perceive we the love of God, because He (Christ) laid down His life for us, and we ought to lay down our lives for the brethren.” Here the Divine principle of love which entails sacrifice is brought in. The passage also shows that those who do not love the Church (Christ's saved ones) have not yet been born again.

But 2nd Pet. i. 7 points out that to this “love of the brethren,” love of Christ's saved ones, must also be added *love*, love of mankind in general, as is also enforced in Gal. vi. 10: 2nd Pet. i. 8 points out that if this state of mind, (love of the brethren first, and love of all mankind after) be in us and abound, that we shall be fruitful in God's service. 1st Cor. xiii. insists that this Divine love or “charity” is an indispensable accompaniment of salvation. The fruits of it are especially dwelt upon. Divine love “rejoiceth not in iniquity, but rejoiceth

in the truth.” Those who have it are pained to see men evil, and glad to see them good. 1st Cor. xiv. 1 shows that this Divine love must be the first object of the believer, and his first possession. Spiritual gifts come after. 1st Cor. viii. 1 shows how this Divine love “edifies” or builds up the believer, whilst a knowledge of Divine things without love to Christ only puffs up. Theology without love forms a no more substantial spiritual edifice than a soap-bubble. Knowledge of God with this Divine love shed abroad in the heart, is like a house builded upon the rock; the storms may come and the winds may blow, but it will not fall for it is founded upon a rock. Gal. v. 6 shows that neither formalism nor want of formalism can save a man, but only faith working by this love.

But it is not only the “household of faith” in particular, and mankind in general that are to be loved by the saints of God. Those who are repulsive, unrefined, and *enemies* in any form to us are to be loved. Mat. v. 43-48 insists strongly on this. It is easy enough to do, if we remember how repulsive we were to Christ, before He cleansed the very best of us, and if we carry out the Divine command “bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Those of us who have obeyed these commands know full well how the devil flees apace, and the love of God pours into our hearts when we pray for those who have despitefully used us. Luke vi. 27-36 goes further than this, and says that if we do not do so we have not the grace of God in us. If we only love, or rather, think we love, those who are pleasant to us, we are no different from the unsaved. The original Greek runs, “If ye do good only to them which do good to you, what GRACE (power of God in your lives) have ye? for the unsaved also do even the same.” Matt. vi. 12-15 and Mark xi. 24-26 repeat this fact, and insist upon the necessity of forgiving those who have trespassed against us (or who we think have trespassed against us) with the same full and free forgiveness with which God has pardoned us in Christ. This is only possible through Him, but in Him it is gloriously possible. This forgiveness, complete forgiveness, and consequent love of enemies, (or those whom we think are enemies to us) is absolutely necessary for fruit-bearing in God's service. Rom. v. 6-10 points out how Christ died for us while we were yet enemies. If we really spiritually, and not merely intellectually, believe this, a like spirit will be brought forth in our hearts to those who are inimical to us, and so many of them by our love, will be won over to believe in that which is much more important, His love. But it must again be stated here, that perfect love demands outspoken rebuke of all that is contrary to God in conduct or doctrine, yet it must be done in love. If God had not rebuked us by His Spirit, sometimes through His Word, and sometimes through His servants, how should we ever have known that we were sinners? And if we had never known that we were sinners, how could we have accepted Christ as the sinner's Saviour? Therefore on all occasions speak “the truth in love” so that we “may grow up into Him in all things which is the head, even Christ,” (Eph. iv. 15) and “Watch ye, stand fast in the faith, quit you like men: BE STRONG. Let all your things be done with LOVE,” (1st Cor. xvi. 13-14). The true Divine love is not a cotton-wool sentimentality which sides with the sinner against the out-spoken saint who would bring him to Christ. 1st Tim. i. 5 insists that this love is the summing up of everything in the spiritual life. May we all be filled with it! Amen.

M. & E. A. G.

THINK OF IT.

“Consecration should be followed by appropriation. *Give up, that you may take.*”

What we are is more important than what people call us.

Prepare yourself for greater usefulness by fidelity in little things.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculia Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculia, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows:—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at $\frac{1}{2}$ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at $\frac{1}{2}$ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujarati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoojly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujarati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck. Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian.

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SATURDAY, AUGUST 3RD, 1889.

NOTES AND COMMENTS.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

The Bombay Young Men's Christian Association has issued No. 1 of a *Monthly Letter* to its members and others. It is a paper of four quarto pages, written in a spirit that is well adapted to interest and benefit its young men readers. It is bright, hopeful, and not stiff. Here is a wisely suggestive extract from it:—

Looking some twenty years ahead of to-day there may be seen a man in the prime of life, filling his station honourably, bringing up his family well, useful in every good work, an earnest, devout, Christian man. A chance of talking with him confidentially, as we say, is taken advantage of and he is asked what led him to the Saviour and made him what he is. He thinks for a moment, and then says, "Why it was this: a young man, not twenty years of age, whom I had known as an acquaintance for a time, asked me one evening some twenty years ago, in 1889 it was, to go with him to the meeting of the Y. M. C. A. in Bombay. I had nothing particular to do that evening, but I made an excuse, and did not go. After a few days my friend asked me again, and again I made an excuse. A third time he asked me, and I went. It was a happy thing for me that I did, for, from that time I became a loving follower of my Lord and Saviour. My acquaintance knew nothing of this for a long time afterwards. I had not been an altogether careless young fellow before, but had had none of the life of faith, no real love to the Saviour. Humanly speaking I owe all my success in life, all my happy circumstances, all my Christian character and hopes, to that lad who was, as it were, determined that I should go to the Y. M. C. A. with him. And I thank God that ever He led him to that determination."

This is an imaginary conversation, in one way, because we cannot give names and dates, but it is no picture of the imagination in this sense that something like it has happened many a time. A man of high Christian character was asked four times by a friend to go to an evangelistic meeting in a town in England, and four times, as he himself confessed, he said what was practically untrue in order to excuse himself from going. The fifth time he was asked by a letter of invitation. He had no time to send an excuse, and it was the last of the meetings. Without, therefore, replying to the note he went, and there the Spirit of God came to him, so that he left that room a new and Christian man.

Can you not try to do something in this way, not in connection only with the Y. M. C. A., but

by taking advantage of any other opportunities of influencing your friends and acquaintances?

The Lord prosper the Bombay Y. M. C. A. and its *Monthly Letter*.

"There must be consecration of heart as well as of work," said the Rev. F. B. Meyer in a recent address. "Some Christian workers carry too much sail. Their branches spread wider than their roots. Their teaching is higher than their own experience." On the same line of thought a minister in Bombay said last Sabbath, "Heart experience is the plummet without which the mariner will skim the surface of the ocean, knowing nothing of the depths beneath him. It is the telescope without which one may gaze at the starry heavens, but know nothing of the mighty worlds rolling in infinite space. It is the golden key which unlocks to us the treasury of God's grace and enables us to see the beauty of His character. The man who, without a personal experience, tries to teach others, is like a man, who, colour blind himself, should walk through a beautiful garden, and then attempt to describe to others the loveliness of the flowers."

Christian reformers in England are continuing to talk more plainly and emphatically upon the opium iniquity. At the recent annual meeting of the English "Society for the suppression of the Opium Trade," held in London under the chairmanship of Sir Joseph Pease, M. P., Mr. George Gillett, a London banker, and a member of the Society of Friends, after alluding to the wicked manner in which opium had been forced upon the people of Burma, said—

It was a shame to call the ministry of India a "government," when it was a combination of men who seemed to be banded together for the debauching of the people. The people of India and of Burma had no voice in choosing the men who governed their affairs, and therefore the responsibility for the opium traffic in those countries was upon the English nation. The action of the Indian officials ought to be exposed before the people of this country, for he believed that they withheld information upon this subject from the ministry as they had done in the case of licensed vice in India. A thorough investigation into the whole question of the opium traffic was wanted. At present our information had to be derived from official sources and his experience of official statements from India was that they had to be discounted to the extent of something like 50 per cent. He felt perfectly appalled and ashamed that there should be men like Sir Richard Temple who would stand upon missionary platforms on one day, and argue in defence of licenced vice and the opium traffic on another day. He did not understand Christianity of that kind. An independent investigation would open the eyes of the English public as to the enormous amount of debauchery which was being carried on amongst the three hundred millions of our fellow-subjects in India.

A correspondent informs us of a small Native Church which has within the past few days given a donation of Rs. 125 to be used in spreading Scriptural literature over India. Perhaps these Native brethren are aware that there is a great deal of what is called Christian literature circulated among certain Native communities in India, in which food for the soul is infinitesimal. There is a large amount of head culture in it, but not much of Scripture, and none of

the Holy Ghost. Its authors are too much infected with the heresies of modern thought to write upon their knees. The results are serious in the drunkenness and impurity which prevail amongst the spiritually starved, nominal Native Christians. The shepherds are quite as much to blame as their flocks. Some Native Christian communities would probably gain largely in spiritual life by the total removal of their European overseers. The various Christian Tract Societies supply Gospel literature in abundance for circulation among the heathen, but the supply of soul-stirring reading for Native Christians, to lead them onward and upward in the path of holiness, faith, and consecration, is sadly defective in some parts of India.

A writer in the *Missionary* gives an instance from his own experience of the utter uselessness of civilization apart from a changed heart. A Zulu boy of uncommon brightness and ability came to him for instruction and gave promise of becoming a useful and clever man. Afterwards on his own initiative he sailed for London, working his way as steward or assistant-cook. He visited Europe, Asia, America and Australia. After sixteen years of travel he returned to his Native land and to the little heathen kraal which had formerly been his home. He soon put off his European clothing, took a heathen wife, and relapsed into all the customs and manners of life of the uneducated and uncivilized people among whom he dwelt, apparently with no desire for any higher kind of life; just as much a heathen as though he had never left the seclusion of that dark African village.

Since the first note in our "Weekly Review" was written the following has appeared in the *Bombay Gazette*. We are thankful to find the *Gazette* writing so vigorously against the desecration of the Sabbath that would be involved in the despatch of the mail for Europe on that day. Says the *Gazette*—

It is devoutly to be hoped that the insane idea of sending off the English mails from Bombay on Sunday afternoon, to fit in with a scheme for having a Wednesday departure from Adelaide, will be vigorously negatived by the Government of India and the Secretary of State. It is not easy to understand how Australian convenience can require a departure on Wednesday rather than any other day of the week. But in all the seven days none more intolerably inconvenient could be selected than Sunday for Bombay. Every merchant in this city is busy until the mail closes in making up his advices for transmission to England, and telegraphic communications are forwarded from all parts of India to Bombay on mail-day in regard to transactions in progress or concluded. The secularisation of the Sunday would be complete under such a system, unless indeed the religious sanction should prove strong enough to induce all the business men in the country to agree to postpone important business for six days. Seeing that a large and growing number of those having business relations with Europe are not Christians, but Mussulmans, Hindus, Parsis, and Jews, the possibility of avoiding the secularisation of the Sunday would be very remote. The practical result would be that the Sunday as a day of rest from mercantile pursuits would disappear from the Christian calendar in India. This would be a fine topic for Mr. Caine, M. P., and for Exeter Hall speakers next May. Such a sacrilege would cost Lord Cross's colleagues many thousand Christian votes at the next General Election.

JOY UNSPEAKABLE AND FULL OF GLORY.

AN ADDRESS AT MILD MAY PARK CONFERENCE,
BY THE REV. G. C. GRUBB.

My subject is in 1 Peter i. 8: "Joy unspeakable and full of glory." As I pronounce those words, where are your hearts? "In heaven, of course," you say; "where else should they be when we speak of joy unspeakable and full of glory?" But allow me to tell you gently that the Holy Ghost applies those words to the life of believers on earth. "Well," you say, "perhaps there were believers in the Apostolic days that rejoiced with joy unspeakable and full of glory; but certainly now they seem to have become an almost extinct class." Thank God, Apostolic Christians are not dead; and if they be dead, I believe in the God that raiseth the dead. Let us pray to the Lord God, the Holy Ghost, to-night that He may come in the plenitude of his all-conquering power, so that the very stones here shall cry out! He can take away the stony heart out of us, and give us a heart of flesh, so that we shall prolong his praises—

With harp and with organ and voice,
The loud Hallelujahs prolong.

Oh, may the stones cry out this night! Is it indeed true that some of you have written "Ichabod" over your life? "Ichabod" is written in big, black letters over many a Christian's life. The glory is departed from Israel because the ark of God is taken by the Philistines—the ark of God is gone into captivity. The ark was the place where God chose to manifest His presence; and so long as that place is in captivity to the Philistines, so long "Ichabod" must remain written over your temple doors—so long no Shekinah will shed its gentle radiance within the temple or around it. O God, show us how to get rid of "Ichabod" to-night! What is your ark. Your ark is your heart, that has been made for the indwelling presence of God. The heart must be redeemed from captivity before the glory of God can visit it.

WHAT HINDERS?

Now, we must be very plain to-night as to how this glory is to be received, as to what it is that hinders the glory, and what are the conditions of its reception. We can understand nothing of the coming glory until the glory of the Lord Jesus is a definite reality within our own hearts down here. Therefore, I do not think that I am out of order in impressing upon each one of you to seek to know what the Apostle, by the Holy Ghost, meant when he said, "We rejoice with joy unspeakable and full of glory." Sin has come into the world, and when sin came the glory left our earth. Now the glory has gone back to heaven, and we only catch glimpses of Christ when the heavens are open to our gaze. Ezekiel said, "The heavens were opened, and I saw visions of God" and the closing verse of the chapter tells us "this was the likeness of the appearance of the glory of the Lord, and when I saw it I fell upon my face." Thus it was with Nathanael. "Jesus saith unto him, Verily, verily, I say unto you, henceforth ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man."

WHAT ARE THE CONDITIONS

of the reception of this glory? Before heaven can be opened to your gaze you must comply with certain conditions. I sum them up in one word—you must be a Nathanael. It was to Nathanael that Jesus gave this promise. What do I mean by being a Nathanael? Firstly, I mean that you must be a *secret seeker after God*: "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Has God ever seen you under a fig tree? Have you ever sought the knowledge of God in the loneliness of your own room, or your own heart? or are you only a public seeker after God, with your Bible, your hymn-book, your note-book and pencil? How many notes in your note-

book are burned by the Holy Ghost into your heart? O God, make us private, lonely seekers after Thee. May we each one of us find out a fig tree and pour out our souls to God alone. Is your soul athirst for God—for the living God? "Oh! I must get a blessing; I cannot do without a blessing. Oh! bless me to-night."

AN ISRAELITE INDEED.

A Nathanael means, secondly, that you must be an *Israelite indeed*. What is an Israelite indeed? An Israelite indeed is a man who conquers God by clinging faith. "O God, Thou hast brought pain into my very inmost being," Jacob could well say, "Thou hast touched the hollow of my thigh, and all my bones are out of joint. I will cling to Thee in the strength of weakness; I will cling to Thee in the awful power of destitution. O my God, I cling to Thee; Thou must bless me, even me also. I will not let Thee go except Thou bless me." That is an Israelite indeed—one who has power with God and with man.

But a Nathanael also means that *you have a guileless spirit*: "Behold an Israelite indeed in whom there is no guile." You say, "I do not think anyone can reach that state down here on earth; that draws very near sinless perfection." Does it? I do not think so. "Behold an Israelite indeed in whom there is no guile." Jesus has said it, and Jesus never tells lies. O soul! have you a guileless spirit? Have you an honest and good heart? Has your heart been cleansed from inward corruption in order that you may deal honestly and faithfully with the word of God? For unless the message of God falls into a heart prepared by the Holy Ghost, it remains fruitless.

A Nathanael! Thou shalt see the heavens opened. Well, what will happen when heaven does open? Let me be very plain about that. In Matt. iii. we read: "And Jesus came up out of the water, and the heavens were opened, and the Spirit in the form of a dove descended upon Him. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Jesus was perfectly born of the Holy Ghost—sinlessly born; yet He needed to be endued with power from on high before He entered on those three and a half wondrous years of service which have astonished the world and the church, and will astonish us throughout eternity. How much more do we, then, need to get a definite baptism of the Holy Ghost before we presume to say a word in the name of our Lord and Saviour Jesus Christ? Oh that our lips might become silent, oh that our churches might have no services in them, until ministers were baptized with the Lord God, the Holy Ghost. Then, there would be such a flame, then there would be such an excitement, that crowds would come together when the tongue of fire was seen upon the disciples of Christ. The thing would soon get noised abroad.

THE DOVE-LIKE SPIRIT.

What are the marks of the reception of the baptism of the Holy Ghost? The first is the *reception of the dove-like spirit*. Some professing Christians are like wolves, tearing one another to pieces; others are like bears always growling; others have the cunning of the fox in them; others are like the chameleon—they change their spiritual colour according to the company they find themselves in. When the Holy Ghost is received in power, then the wolf-like spirit, the bear-like spirit, the fox-like spirit, and the chameleon-like spirit pass out of the man or woman, and the spirit of the holy dove takes their place. The guilelessness of Jesus—that holy trustfulness that cannot think a bad thought of a brother—the charity that thinketh no evil. May God give us the dove-like spirit.

But with the dove-like spirit we need the fire. Jesus did not need to be baptized with fire, but we do. Jesus had nothing for the fire to burn up. He had no dross to be thoroughly purged away; we have plenty of it. So we need not only the dove-like spirit, but the fire to cleanse, to purge, to consume, to destroy. I do not think you can attribute less than that to the

word "fire." Most Christians have never got the fire. The rest of faith is good, so far as it goes, but God has more for you than the rest of faith. The rest of faith is the preparation for the baptism of the Holy Ghost. Then comes the intensity—for I believe the Holy Ghost uses the word fire to denote intensity—intense earnestness, intense love, intense passion for souls.

After the baptism there comes something else. "Immediately the Spirit driveth Jesus into the wilderness to be tempted of the devil." You will have fiercer temptations after you receive the power of the Holy Ghost than you ever had in all your life before. But with this glorious difference—you will be uniformly victorious. Victory is yours because you use the sword of the Spirit, which is bright and keen, sharper than any two-edged sword. With that alone you defeat Satan, and not with ecstatic experiences. Satan does not care one brass farthing for the experience of any one of us. You can only defeat Satan with the sword of the Spirit: "It is written"—whether you feel the thing or do not feel it.

STEPHEN'S GLIMPSE OF GLORY.

But I go a step further: Heaven is again opening to my gaze, not this time on Jesus, but on a suffering saint, a saint who is standing alone in the magnificently furnished council chamber—the council chamber of the high priest of Israel. He is surrounded by the scribes and elders of the people, by the synagogues of the Cyrenians and the Alexandrians. But why have these learned, logical men this angry look? Why the gloom and scowl of hell on their faces while this saint before them has the smile of an angel upon his? What has made the difference? It is the last words which Stephen has just uttered: "Ye uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Then Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

What a vision this is. How few of us have seen the vision of Jesus standing at the right hand of God! Why? Because we are too respectable to go in for the stones. It seems to be fashionable in these days to go and win souls where you do not come in for showers of stones.

But what does the Holy Ghost say?—that Peter on the day of Pentecost was filled with the Holy Ghost, and there were granted unto him three thousand souls. Stephen was filled with the Holy Ghost and there were granted unto him three thousand stones. God will give you one day a shower of stones and another day a shower of souls. Whichever way it is, go in for seeing the glory of God. Go in for the glory, and then let the glory bring either souls or stones.

AN IRISH STEPHEN.

Sometimes I think that a shower of stones pelted by a tongue is harder to bear than real stones thrown by the hand. Let me read you an extract from a letter from a converted Roman Catholic priest in Ireland to show you that there are still some of these Stephens in existence.

The writer is boldly testifying to his fellow-countrymen in Ireland; and if any of you like to come over and help us in work amongst the Roman Catholics, we can promise you plenty of stones:—

"I was first suspended, then excommunicated. The people were warned not to speak to me, not to listen to me, to burn my books, in fact, to boycott me. The Sunday on which I was excommunicated I walked down to a cross-road near the Roman Catholic chapel, took off my hat as the people came out from mass, and had the entire congregation around me in five minutes. During more than fifty minutes I spoke to them of a free salvation through faith in a crucified Saviour. The priests had brought a band of roughs from a

neighbouring town, had plied them with drink and paid them to hoot me down, or, if necessary, stone me.

"My poor sister has especially suffered. Her husband was so worked upon by the priests that he took all the money he could lay hold on, and deserted his wife and four helpless children.

"I am thankful that Jesus Christ has thought me worthy to suffer even a little for His sake. I am perfectly well aware that I walk in deadly peril, and carry my life in my hands, but, all the same, here I shall, please God, remain. Let them spill my blood, if they can find one abandoned enough to do it. Who knows but some young Saul who looks on at the deed may be God's instrument to carry on the work."

Oh, yes; there are some Stephens in existence still. Let us pray for our brother in his peril, that he may be kept faithful to Christ. God forgive us Protestants in Ireland for our cowardice. We in Ireland need to be filled with the Holy Ghost, and that is what you need here also.

THE COMING KING.

There is one more vision that comes before my mind, and this time heaven does not open upon Jesus as the Man of Sorrows, nor does heaven open upon a suffering and persecuted saint pelted with stones, but heaven opens upon our victorious King with His army. "I saw heaven opened, and behold a white horse." Heaven opens, lastly, to give us a place with our glorified Head. If we suffer with Him down here, we shall be glorified together. Are you longing for the time when heaven shall open, and when you shall be caught up to meet your Lord in the air?

I well remember the time in my own life when the coming of the Lord Jesus became a definite reality to my soul. Never up to that moment was I willing to separate myself from the world and its pleasures; but once I realised that Jesus might come at any moment, all was changed. "O Lord, I must be as busy as possible for Thee; I think it would be better to visit that drunken man than go to this tennis party. It would be better to go and confer with that other man about his soul than spend my time at that band, though I like music very much." Let the coming of the Lord be a reality to-night. He shall come "to be glorified in his saints, and to be admired in all them that believe."

THE STONE OF UNBELIEF.

What are the hindrances to your enjoying this glory? There may be many, but I shall only mention two. I hope I am not censorious in saying this, but I feel sure that there are a great many in the Conference to-night who know not what it means to "rejoice with joy unspeakable and full of glory." Then, what are the hindrances? Why is it that the glory is hidden from our gaze? Because of two things—because of a stone and because of a nest. What do I mean by that? In John xi. Jesus says, "Take ye away the stone." It is the great heavy stone of unbelief that is crushing down the glory. O soul, when wilt thou believe thy Saviour? You say to Jesus, Lord I could not bear to see my brother. Oh! he is so foul and corrupt, let him alone. I could not bear to look upon the corrupt corpse of the brother I once loved. Do not let them take away the stone." May God rebuke us to-night for our unbelief. May the sword of the Spirit slay the giant—the giant unbelief within us this night. "Thou shalt see the glory of God."

But there is something else that prevents you from seeing the glory of God. It is a hindrance that is mentioned in Deut. xxxii. 11, 12; "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." The hindrance of an undisturbed nest—

THE NEST OF SELF-COMPLACENCY.

That is the reason why so many come to conferences, but go away without a blessing. They do not want to have their nests stirred up by

the Lord God, the Holy Ghost. They have made a nice downy nest for themselves. It is well furnished, and they are comfortable at home. They do not want to hear the voice of the Lord saying: "Who will go for us even to the uttermost parts of the earth?" Your nest is too comfortable in England to allow God to disturb it, and so you will remain without the glory until you die.

What a wonderful possibility this verse opens to us. Tell me, ye in this Conference who limit the power of the Holy One of Israel—tell me, how high can God soar? After God has taken you on his wings, how high can He fly up? He is the Lord God Almighty, and He wants to take the young eaglets upon his great wing. You foolish little eaglet, your wings will get tired after a few yards; but God wants to take you on his big, broad wings, and to sail up to glory with you, even while you are down here. How high, I repeat, can God soar?

Reposing calmly in my downy nest,
I had forgotten earth is not my rest;
Until, disturbed, I saw a gracious hand
Point upward to a brighter, happier land.

He stirred my nest: then fluttering o'er my head,
I saw his radiant wings benignly spread,
To bear me up from earthly scenes on high,
To purer regions and a cloudless sky.

My broken nest forsaken—on those wings
Upborne—my spirit mounts, and sweetly sings!
Victorious over all her foes she soars,
And glorious, untold realms of light explores!

Oh, now a wide expanse, boundless, sublime,
Stretches before my sight; and earth, and time
Seem but a point, a bubble on the stream,
While on my soul eternal glories beam!

O'erwhelmed with wondering joy, and filled with
I now exult in grateful, ceaseless lays [praise,
To Him whose love amazing stooped to me,
And stirred my nest, and set my spirit free.

The writer of these lines understood what it is to "rejoice with joy unspeakable and full of glory." I have now brought you up to glory. Please stay there. Do not come down again. Remain there by faith. God bless you, dear souls. Amen.

TO SUNDAY SCHOOL TEACHERS.

To be a true teacher, one must know his subject and know his pupil. To help men, we must understand something of the difficulties that beset manhood. To help children, we must understand something of the difficulties that beset childhood. It is not given to every one to have intimate personal relations with children. But every one has had a childhood, and every one has a memory. Every one knows something of his own child-nature—his hopes and fears, pleasures and pains. Human nature does not change with the ages. What we, as children, experienced, other children, in one degree or another, experience. It is not so much increased knowledge that we need, as an intelligent application of the knowledge that we have. This is what the world of childhood is waiting for.

WHY IS THERE NO NEWS?

Brethren sometimes ask us, writes the editor of the *Christian Index*, why we do not give more "news from the churches." We invariably respond by saying: "Well, what is the news from your church?" Almost as invariably the reply is: "Oh! there is no news at our church," and in this way the querist himself answers the question which he had just asked.

QUITE TRUE.

The *Lancet* tells "how to lie when asleep." The *Christian Standard* thinks that "if it will teach some people how to keep from lying when awake, it will do a public service."

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON VI.

Sunday, August 11th.—1 Sam. xii. 1-15.

SUBJECT: Samuel's farewell address.

Golden Text.—Only fear the Lord and serve Him in truth with all your heart; for consider how great things He hath done for you. 1 Sam. xii. 24.

Samuel was a grand illustration of the truth, "Train up a child in the way he should go, and when he is old he will not depart from it." Dedicated to the Lord before his birth, nourished for the Lord from his earliest infancy, and trained in the Lord's service, his history is a forcible example and encouragement to the people of God in all ages to dedicate their children to God, and expect Him to use them in His service.

Samuel was now old, he had gathered all Israel before him to present to them the king whom they had so importunately demanded. But before he resigned his position of ruler in favour of Saul, the new king, he had some important messages from the Lord to give them. He commenced by calling them all to testify to the clean record he was leaving behind him and challenged them to witness against him if he had defrauded, oppressed, or in any way dealt unjustly with them. Having vindicated his own character and received their hearty response to his challenge, Samuel proceeded to set before them some of the dealings of the Lord with them in times past. Recalling how the Lord had repeatedly delivered them when they had got into trouble through their own evil ways, and had cried unto Him for deliverance, he "reasoned with them before the Lord" of all the way the Lord had led them in the past, of His wonderful goodness to them and of their ingratitude and rebellious conduct in demanding a king.

In some respects Samuel's farewell address recalls that of Moses (Deut 31 ch.), but it lacks the hearty assurance in Saul which Moses had in his successor, Joshua. Samuel committed the care of Israel to Saul in fear and trembling and heaviness of heart, knowing the untried and unauthorised path in which they were about to tread.

It is well at every fresh departure and turning point in our lives, that we should be quite sure of the Lord's guiding hand. Our prayer should be that of Moses, "If thy presence go not with me, carry us not up hence." (Exodus xxxiii-15). It is well also at such times, to consider what great things the Lord has done for us in the past, to review His dealings with us, and humble ourselves before Him.

Samuel had still a gracious message for the people. While he wished to impress upon them the heinous character of their sin, he also wished to impress upon them the continuous mercy, and goodness of the Lord, and His long-suffering kindness towards them. God would still be their God, and guide them and their king, if they would fear, serve, and obey Him (verse 14). To impress this upon them (verses 16-19) Samuel called unto the Lord, and the Lord sent thunder and lightning. As it was the time of wheat harvest, this was looked upon as a miracle, and a direct ratification from the Lord of what Samuel had said to them. So that the people greatly feared the Lord and Samuel, confessed their sin, and begged Samuel to continue to pray for them. Again assuring them that the Lord would not forsake them while they were obedient and followed Him, Samuel said "Only fear the Lord, and serve Him in truth with all your heart; for consider how great things He hath done for you."

These parting words of Samuel are full of truth for every child of God who has had any experience in the Christian life. Every faithful follower of Jesus will be ready to testify how great things God has done for them. The experiences of the Israelites, the deliverance from Egypt, the daily manna, the victorious battles, the cloudy and fiery pillar, and the safe entrance

into the promised land were not more wonderful than the experiences of God's trusting children now. Many a one can tell of deliverance from trials that threatened to overwhelm, of daily provision for daily needs when the purse was empty and the cupboard bare, of victory over sin and Satan, and the clear unmistakable guiding of God's hand.

"Serve Him with all your heart." It was a constant lesson that the Lord had to be teaching the children of Israel, that they must put their hearts into their worship. They were ready enough to be called by His name, and to cry to Him in trouble, but were constantly allowing their hearts to wander away from Him and go lusting and hankering after the pleasures and exciting amusements of the other nations. "My son, give me thine heart," is the invitation of God to each one of us still. God is a Spirit and they that worship Him must worship Him in Spirit and in truth. Heart-worship is the only real worship, and hearts cleansed in the precious blood of Christ and renewed by the power of the Holy Spirit, are the only hearts that can worship God acceptably.

AN INCIDENT IN THE LIFE OF JOHN WESLEY.

We give it in the words of old Peter Martin, who was, for sixty-five years, sexton of the Parish of Helston.

"I first heard Mr. Wesley preach in the street, near our Market-House, seventy-four years ago. I had an adventure with him when I was ostler at the London Inn. Mr. Wesley came there one day, in a carriage driven by his own servant, who, being unacquainted with the road further westward, he obtained my master's leave for me to drive him to St. Ives. We set out, and on our arrival at Hayle, we found the sands between that and St. Ives, over which we had to pass, overflowed by the rising tide. On reaching the water's edge I hesitated to proceed, and advised him of the danger of crossing; and a captain of a vessel seeing us stopping, came up and endeavoured to persuade us from an undertaking so full of peril; but without effect. Mr. Wesley had resolved to go on; he said he had to preach at St. Ives at a certain hour, and that he must fulfil his appointment. Looking out of the carriage-window, he called loudly to me, 'Take the sea! take the sea!' In a moment I dashed into the waves, and was quickly involved in a world of waters. The horses were now swimming, and the carriage nearly overwhelmed with the tide, as the hind wheels were not unfrequently merged in the hollows of the sands. I struggled hard to maintain my seat in the saddle, while the affrighted animals were snorting and rearing in the most terrific manner. I expected every moment to be swept into eternity, and the only hope I then cherished was on account of driving so holy a man.

"At that awful crisis I heard Mr Wesley's voice; with difficulty I turned my head toward the carriage, and saw his white locks, dripping with water which ran down his face. He was looking calmly on the water, undisturbed by his perilous situation. He hailed me in a loud voice, and asked, 'What is thy name, driver?' I answered, 'Peter, Sir.' He said, 'Peter, fear not, thou shalt not sink!' I again urged on the flagging horses, and at last got safely over; but it was a miracle. We continued our way, and reached St. Ives without further hindrance. We were very wet of course. Mr. Wesley's first care was to see me comfortably lodged. He procured me warm clothing, a good fire, and excellent refreshment. Neither were the horses forgotten by him. Totally unmindful of himself, he proceeded, wet as he was, and preached according to his appointment.

"We need filling often. Some of us leak a good deal, but even a cracked vessel may be always full if you keep it under the fountain."

Correspondence.

THE REVENUE OF INDIA DERIVED FROM THE CORRUPTION OF THE PEOPLE.

To the Editor of the "Bombay Guardian."

DEAR FRIEND,—The following table supplies a complete and tabulated list of all excisable articles in Bengal, with the amount of revenue derived from each article. It is collated from the two Government Reports for 1886-87 and 1887-88.

ALCOHOLIC DRINKS.

Article.	Revenue.	
	In 1886-87 Rs.	In 1887-88 Rs.
Country Spirits	47,90,733	52,05,122
Rum	1,08,111	88,936
Imported Wines &c.	2,09,754	2,33,041
Tari or Toddy	6,89,311	7,27,829
Rice-beer	1,78,263	2,01,216
	59,76,172	64,56,144

The increase during the short space of twelve months is therefore at the rate of 8'03 per cent.

As Mr. Evans pointed out in the article which you published last week, in dealing with the relative use of intoxicants in India and other countries, it must be remembered that the Indian Government deal largely amongst the Indian people in the deleterious drug opium, and the still more poisonous preparations from the Indian hemp which go under the name of *ganja*, *bhanga* and *charas*. The use of these last three drugs springs from the filthy and obscene temple worship of India. By the Mahomedan, Egyptian, and Turkish Governments, they are absolutely prohibited. It is the most shameful hypocrisy of the age that the Indian Government calling itself a Christian Government should thus go into partnership with the priests of the Indian Baal (Shiva or Mahadeo) in order to gain a polluted and disgraceful revenue.

The following statistics, taken from the Government's own Reports will show the quicksand in which India is sinking under its present policy:—

PREPARATIONS FROM THE INDIAN HEMP.

Article.	Revenue.	
	In 1886-87 Rs.	In 1887-88 Rs.
Charas	1,962	2,772
Sidhi or Bhang	37,948	42,066
Majum	2,459	2,202
Ganja	20,75,679	22,44,972
	21,18,048	22,92,012

These drugs have the property first of exciting and afterwards of destroying the God-given procreative faculties, and change a strong man into a useless mass of feeble flesh. The above table shows that the increase of the share of the Indian Government in this sickening trade in one short twelve months is at the appalling rate of 8'21 per cent.

The Indian Government is an accomplice in the ruin of millions in China by the opium it grows in India and exports thither. It is also ruining the Indian nations with the same drug.

The following table, taken as before from the Government's own Reports of 1886-87 and 1887-88 will show the revenue derived from the use of opium and preparations from it in Bengal.

OPIUM AND NOXIOUS PREPARATIONS THEREFROM.

Article.	Revenue.	
	In 1886-87 Rs.	In 1887-88 Rs.
Opium	19,05,753	19,84,918
Maddak	83,649	85,305
Chandu	29,746	37,415
	20,19,148	21,07,638

The increase in this case is at the rate of 4'35 per cent.

Yours faithfully,
A CHRISTIAN ENGLISHMAN.

VILLAGE PREACHING TOURS.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—Since acknowledging receipt of sums of Rs. 20 and 75 towards "The cart and bullock fund," the following amounts have come in:

Mrs. Bird, Dehra Doon, Rs. 5. A friend, Burma, Rs. 25 thus making a grand total of Rs. 125 towards the object above named.

The carts and bullocks required for our village work cannot be procured till the balance is received: who will kindly send it? "The Lord loveth a cheer-

ful giver." "It is more blessed to give than to receive."

Yours in Christ,

T. E. F. MORTON,

Missionary, M. E. Mission.

Khandwa, C. P., 24-7-89.

THE MEEK WILL HE GUIDE IN JUDGMENT.

Everybody, says the Philadelphia *Christian Standard* remembers the sainted "Camp-meeting John Allen." It was at a camp-meeting, in the morning service, that a young man arose, and said, pompously: "I do not believe in singing 'Oh, to be nothing.' I propose to be something, and I want people to know it." Brother Allen instantly rose, and repeated the verses: "If a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." The question of ambition was not discussed farther that day.

PASSENGERS ARRIVED.

Per P. and O. Str. *Peninsular* July 28th:

From London—Mr and Mrs Landale Lieut-Col and Mrs Fawkes and 2 children Mr Macrae Mr and Mrs Hamilton Mr J D Ross Mr and Mrs J D Forbes Mr Wollam Mrs Olliv. nt Mr Wigley Mr Hannah Mr Caune Mr P Robinson Surg Fowler Mr and Mrs Lyon, child and infant Mr Nayada Mr Butterworth Capt Warden Capt and Mrs Bellingham Mr C A Mason Capt L Steel Mr E A Wake Lieut G S Fraser Mr Hynes Mr Dance Mr Whitley Mr Monks Mr Karaka Mr Youngusband and Mr Elliott.

From Brindisi—Capt Ricardo Mr and Mrs Douie Mr J L Shirres Mr Van Someran Mr Hussein Capt G W Clark Mr Lentine Mr Huggett Hon R Steel Mr T Wake and Mr Stenson.

PASSENGERS SAILED.

Per P. and O. Str. *Siam*, July 30th.

For London—Master Sydney Murrell Mr E Howell Mr A Henderson Mr J Hobbs Mr N Roberts Mr A Butterworth Mr and Mrs A Masterton and infant Mr and Mrs Burbridge Mr J Cheetham and Mr J Whitworth

For Brindisi—Mr E Robertson and Mr F Von Bock.

For Marseilles—Mr F C Murray Col W Greig Mr H M Davis Dr H St Clair Carruthers Mr T Jameson Mr C W Hine Mr J S Botelho Capt Bray Lieut Pile Lieut Morse Capt Morris Mr Watts and Lieut Col J C Walter.

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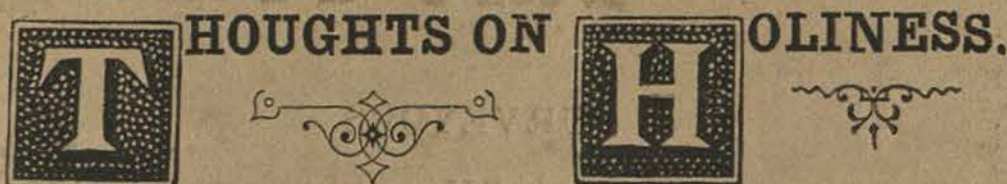
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